The FORERUNNER to a further Answer (if need be) to two Books lately published against *Tho. Grantham* of *Norwich*: Wherein the Spirit and Temper of the *Calvinists* is discovered; particularly Mr. *Calvin*, Mr. *Finch*, and his little *Præcursor*.

To which is prefixed,
The solid Testimony of Mr. *George Wither* against *Calvinism*, the worst of Doctrines.

By THO. GRANTHAM, *Preacher of glad Tidings to all Men in the City of* Norwich.

MR. *George Wither*, a Man of great Judgment in many things, and a faithful Monitor of the English Nation for many Years; did, in the Year 1666, publish his *Parallellogrammaton*; wherein he does much perswade to Repentance and Brotherly-Love. And observing some great Impediments to both, in *p.* 61, *&c.* he considers the Doctrine of the *Calvinists*, in denying universal Redemption, to be a very great Obstruction thereunto. And thus he declares himself.

'I will be bold to aver—that the brotherly Love and true Repentance, whereto I would 'perswade, will never be effectually attain'd unto by them, which knowingly, premeditately, 'and wilfully persevere *in denying the universal Redemption of Mankind by Jesus Christ*; seeing 'thereon depends God's most glorious Attribute; and in regard it is that for which we are 'much more obliged to him than all the rest of his Creatures, he cannot but be highly dis-'pleased with all those who confine the extent of that Mercy. I know many in these Times '(some of them in other respects very good and learned Men) who think *universal Redemp-'tion* to be *a New Doctrine*, terming it *Arminianism* and *Popery*: but it is neither new, nor re-'pugnant (as is pretended) to the Orthodox Doctrine of *Election* and *Reprobation*, and the '*free Grace* of God; nor ascribes ought more to Nature by the Consequences thereof, than 'tends to our justifying of God, and to our self-condemnation, if that which he hath given us 'be not husbanded according as he hath and doth enable. The holy Scriptures evidence it 'to all who rightly understand them.

'So far is it from being a *Novelty*, (as ignorant Hearers are made to believe) that it was 'received and professed for a necessary Truth by the Churches of God in all Ages since Christ's 'Birth, and contradicted by very few in the first Times of Christianity: Yea, it was believed 'many hundreds of Years before *Arminius* was born, or Popery had any being in the World; 'and will be professed, when the Opposers and Traducers of that Verity shall be quite rooted 'out of the *Evangelical Kingdom*—It is the well-counterfeiting of Truth and Holiness which 'must compleat the Designs of Antichrist; and there is not any one single Heresy or Wick-'edness, which doth so secretly, and so mischievously supplant Christ; it undermines the 'Foundation of that Structure which open Blasphemies above-ground cannot endanger, and 'hath already sprung a *Mine* to the dividing of *Lutherans* and *Calvinists*, that they will hardly 'be reconciled until all Controversies are at an end.

'Let us therefore consider well what depends upon it; how much it concerns the Glory 'of God; how much he is dishonoured by a contrary Belief, and how much it detracts from 'our own Privileges and Consolations. God's *Mercy* is above all his Works. It is the *Crown* 'and *Dignity* of the *King* of *Kings*, and the highest of all Treasons to clip it.

'A profeſſed denial of the *univerſality* of *humane Redemption*, ſeems to me a curſed *Counter-Callol*, made and ſung by Devils, in oppoſition to that bleſſed Nativity-Song which was ſung 'by Angels at the birth of *Chriſt*, *Glory to God on High, on Earth Peace, and good Will to Men.* 'For how was God likely to be glorified, Peace to be upon Earth, and good Will to Men, 'manifeſted by the Incarnation of his Son, if Man's Redemption had not *been Univerſal?* But 'ſo narrowed, that it extended to a very few, and thoſe few alſo left without aſſurance they 'were of that ſmall number, whatſoever they ſhould endeavour, if there ſhould be an Ex-'ception from the Act of Grace, as many fancy?

'Doubtleſs if it had been ſo, it would have given occaſion rather of howling than of ſinging, 'and been rather *ſad* than *glad* Tidings, in regard of that great Terror which might have 'ſeized upon all Mankind, and cauſed an univerſal Lamentation, when they conſidered how 'many millions of millions were certainly expoſed to everlaſting Damnation; how ſmall a 'number in poſſibility to be ſaved, and how few of their dearly beloved Parents, Children, 'and Friends might be of theſe few, for whom Chriſt took upon him humane Nature. O hor-'rible and unparallel'd Blaſphemy! But, bleſſed be God's Name, it is not ſo. When the Chil-'dren of *Iſrael* were redeemed out of their Egyptian Bondage, which was a Type of our *Uni-'verſal Redemption*, there was not one Soul, no not a Hoof left behind them; nor was one ſoul 'abſolutely excluded from the benefit of Chriſt's Incarnation and Paſſion, but they only who 'by their own Defaults, and unrepented Sin, ſhould fall away, as they did who periſhed in the 'Wilderneſs. For God hath many a time, upon ſeveral Occaſions, paſſed his Word to aſcer-'tain the Univerſality of his Love to Man without perſonal Reſpects, where perſonal Sins 'without Repentance, have not firſt made the Perſon uncapable. Nay, our Incredulity hath 'put him to his Oath to aſſure every Sinner. And if nevertheleſs we ſtill diſtruſt him, con-'tinue in our misbelief of his *Word* and *Oath*, and labour to draw others into the ſame Crime; 'it cannot be an ordinary Puniſhment which God will at laſt inflict for ſo extraordinary and 'ſo high an Affront; it being a Sin more hainous than Murder, Adultery, and all other meer 'carnal Sins put together; yea, more hainous than thoſe the Jews committed by their Idola-'tries, killing the Prophets, and crucifying Chriſt in the Fleſh; for the laſt was but a Sin a-'gainſt his Humanity, and their Idolatries but the aſcribing ſome part of that Honour to the 'Creatures, which was due to God only: Whereas the limiting God's univerſal Grace in 'Chriſt with the concomitant Doctrines, and the Conſequences thence raiſed, and the im-'puting to God an eternal Reprobation of the greateſt part of Mankind, before they had done 'Good or Evil; for thoſe Sins alſo which they blaſphemouſly ſay he neceſſitated them to com-'mit, to ſhew his Juſtice, and manifeſt his hatred to Sin, is a deſpoiling God of his Divine Na-'ture, of his Goodneſs, and an aſcribing unto him that which belongs only to the Devil.

'O the Patience of God! what can be ſo abominable? They do not only make Reproba-'tion older than the Father of it the Devil, but make God alſo the Author of his Wickedneſs, 'in neceſſitating him to be a Devil, and conſequently Author of all the Wickedneſs commit-'ted by all the Devils in Hell, and all the wicked Men upon the Earth: which appears to me 'ſo horrible an Impiety, that I wonder not to ſee the World ſo full of Plagues and Sins, and 'Sins and Sinners become ſuch Plagues to each other as they are. Nor can I believe there will 'ever be leſs Plagues, where that Blaſphemy is profeſſed and indulged as Orthodox Doctrine, 'until it be repented of. Nor ſhall I marvel if my Words be miſunderſtood, and my good 'Meaning miſinterpreted; if God's Word be ſo miſtaken, and his Love ſo ill-rewarded. I 'know the bitterneſs and uncharitableneſs of their Spirits, who ſhall be obſtinate in this 'Judgment, yet am neither afraid nor aſhamed to declare my Conſcience therein; or in 'whatſoever elſe I think may concern God's Glory, and the Peace of my Country. *Thus far Mr.* Geo. Wither.

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The Forerunner *to a further Answer (if occasion serve) to two Books lately Published against* Tho. Grantham *of* Norwich.

Briefly shewing the Spirit and Temper of the *Calvinists*, and particularly of Mr. *Finch* and his *Præcursor*, &c.

Wickedness proceedeth and cometh forth from the Wicked, as saith the Proverb of the Ancients, 1 Sam. 24. 13.

IN *Psal.* 94. 20. this Question is put, *Shall the Throne of Iniquity have fellowship with thee, which frameth Mischief by a Law?* The Sense of the place is, *No such thing can please God*, &c.

The Calvinists *make God to establish all the mischievous Actions of Men and Devils by an unalterable Decree, so as that they must be done of necessity. O horrible!*

Now of all Mischief, Sin is the worst, and indeed the Cause of all the rest. It must therefore be exceeding Evil, for any to make the Holy God the Ordainer and Commander of *all the Sins of Angels and Men*, and that *freely*, without any Provocation, and *infallibly* and *unchangeably* also, that they must *even so come to pass as he hath* (not only) *foreseen them, but ordained and commanded them.* This is the Doctrine which I chiefly opposed in my *Dialogue*. And though I have made this very manifestly appear to be the Doctrine of the principal Men of the *Presbyterian* and *Calvinistical* Perswation, yet I will here add one Passage more out of Mr. *Calvin*, *Inst. L.* 3. *c.* 24. *Sect.* 6. where he boldly tells us, *That God doth none otherwise foresee the things that shall come to pass, than because he hath ordained they shall so come to pass. It is vain to move Controversy about Foreknowledg, where it is certain rather by Ordinance and Commandment.* So then, let the Action be never so wicked, he makes it infallibly necessary, by virtue of God's *Ordinance and Commandment.* Than which I do aver, nothing can be spoken more dishonourable to God, nor more mischievous to Men. Yea, *Zanchius* is as bold as *Calvin*, for he saith, *Damus Reprobos necessitate peccandi, eoque & peremdi, ex hac Dei ordinatione constringi, atque ita constringi ut nequeant non peccare atque perire:* That is, *We grant that Reprobates are held so fast under God's Almighty Decree, that they cannot but sin and perish.* These I call the worst Doctrines in the World.

And finding *this worst of Doctrines* to have much prevailed in the City of *Norwich*, I have endeavoured to make the Citizens sensible of the danger of it, both by Preaching and Writing. For which Work and Labour of Love (and to their Souls especially who are most deceived by it) I have been ill requited by many Slanders and Reproaches; and particularly by a very foolish Pamphlet, as a Forerunner to that Book of Mr. *Finch*, which he calls, *An Answer to my Dialogue*, [which scurrilous Pamphlet was published with his Privity and Allowance, as I suppose] in both which, one great Design is, to disgrace my Person by unseemly *Epithets*, and very false *Stories*; and particularly for that which I writ against *Calvin* for his Rage and Cruelty, in procuring one *Michael Servetus* to be burnt to death at *Geneva*, Anno 1553. Concerning which the *Pamphleteer* calls *Calvin*, a *renowned Man* a *Star of the first Magnitude*; and *Servetus*, an *infamous Wretch*; and my self, a *paultry groveling Fellow.* And Mr. *Finch* calls me, a *boisterous quarrelsom Man*, one that hath the *Spirit of Slumber*, as a *check and punishment to defame such a Man as* Calvin; and to extol *Servetus*, an *Antitrinitarian*; and says, I have *lost all Credit and Esteem with all wise and knowing Christians.* But yet I hope all wise and knowing Christians will hear me speak for what is Truth, and so for my self also before they condemn me. And,

1. Wherein do I defame *Calvin?* That he did certainly procure the death of *Servetus*, a very learned Man, and of that exact Life, that nothing is objected against him, though I doubt he did err in some things; I say that *Calvin* did procure his Death, is p' he

* Libenter fateor (*inquit Calvinus de se*) ac præ me fero prodiſſe accuſatorē, ſpero capitale ſaltem feret judicium. *Calv. Ep. ad Farrel.*

ſaith, *I freely confeſs the Accuſer came out from me, I hope at the leaſt he ſhall be put to death* *. I have not then defamed *Calvin*, unleſs Mr. *Finch* and his *little Lawyer* can juſtify that cruel Action; as indeed they ſeem willing ſo to do, by approving Dr. *Owen* his Sentence, who tells us, as Mr. *Finch* quotes him, *p.* 115. *That* Serverus *is the only Perſon in the World that he ever heard of, that ever died upon the account of Religion, in reference to whom the Zeal of them that put him to death may be acquitted.* And thus Mr. *Finch*, Dr. *Owen*, &c. have bathed their Hands in the Blood of poor *Michael Servetus*. Behold, and wonder! and wonder the more, becauſe neither of them ever ſaw the Book which *Servetus* died for, but take their Grounds from the Pens of his Murderers, who would not ſpeak the beſt of him you may be ſure. But,

2. Wherein do I extol *Servetus?* I ſaid he was a Learned and *worthy Man*, and *pious*, tho miſtaken in ſome things perhaps. And do I not call him *Pious* in conjunction with *Calvin?* Now I conceive that in Charity, I may hope many were pious Men, who did not rightly underſtand the Myſtery of the Trinity. Yea, I have the charity to think, that *Calvin* was a pious Man, and yet I believe and know that he was very Erroneous in many things, and that he was acted by *Cain*'s Spirit, when he procured the Death of *Servetus*, who could not deny either the *Father*, *Son*, *nor Holy Spirit*, *becauſe he held true Baptiſm in the Name of all the Three*; though I fear his Sentiments were not ſo clear as they ought to have been concerning the Unity of theſe Three. And who can ſay that he ſo fully knows this great and glorious Myſtery as he ought to do? I am far from juſtifying *Servetus* in his Error, yet I think they ought to have ſpared his Life, though they had laid ſome Reſtraint upon him.

3. Let us hear what Learned Proteſtants have ſaid before me, in the Caſe of *Servetus*.

1. *Grotius*, a Man that had but few Equals for Wiſdom and Moderation, tells us; *Servetus Libri non Genevæ tantum, ſed in aliis Locis, per Calvini diligentiam exuſti ſunt; fator tamen animo me exemplum vidiſſe Libri Servetiani, in quo certe ea non reperi quæ ei objicit Calvinus*, Vot. pro pace, *p.* 16. That is, *By the Diligence of* Calvin, *all the Books of* Servetus *were not only burnt at* Geneva, *but in other Places. Yet I have ſeen one Copy of* Servetus's *Books, in which truly I do not find the Things which* Calvin *does object againſt him.*

And ſaith Dr. *Pierce*, (a Learned and Able Miniſter of the Church of *England*) "*Servetus* "was burnt at *Geneva* for leſs than being a *Socinian*, and who was not ſo bad as Mr. *B.* (a "Presbyterian) hath laboured to fancy me.

And he tells us alſo, "That *Oecolampadius* (*a Learned Proteſtant*) was offended at the "barbarity of the Sentence. Nor find I any thing (*ſaith he*) pretended againſt *Serve-*"*tus*, which was ſo highly blaſphemous, as to make God the Author or Cauſe of Sin. "And how well *Calvin* could tell his own Tale, and how diligent he was in being the firſt "Informer of his Affairs, we may gueſs by his Epiſtles, 164, 165, which he writ to the "Four *Helvetian* Cities for gaining Authority to his new Device—for, let them ſay what "they pleaſe to leſſen the Guilt of that Cruelty, yet they are Parties, and muſt not ſo "eaſily be heeded as other Men who are none. If *Servetus* his Books were ſo blaſphe-"mous, why was *Calvin* ſo diligent in burning up the Impreſſion which he ſhould rather "have preſerved, that Poſterity might ſee ſome competent Cauſe for ſuch a terrible Exe-"cution? Yet, by the Providence of God, one or two of the Copies eſcap'd the Flames; "and we are aſſured, by peerleſs *Grotius*, that in the Copy which he ſaw, he could not "find thoſe things which were objected by Mr. *Calvin*; what *Melanction* wrote, it was meer-"ly on ſuppoſition that *Calvin*'s Narrative was true. *Thus far the Learned* Pierce, *in diſlike of* Calvin's *Cruelty againſt* Servetus.

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And by this we may perceive, how little Credit there is to be given to Dr. *Owen* and Mr. *Finch*, or his *Little Præcursor*, not one of them having seen the Book which they condemn, but receive their Information from them that were his Murderers.

And grant that *Servetus* did err in that great Mystery of the Trinity, yet must he for this be burnt to death? Why then, Dr. *Owen*, Mr. *Finch*, and his *Little Lawyer*, would make bloody Work, even in *England*, where there are too many who are as erroneous concerning that glorious Mystery, as *Servetus* was, (the more is the pity); for seeing they justify *Calvin* in that bloody Act, how can they refuse doing the like, were it in their Power, unless they will come short of that Zeal which they commend in Mr. *Calvin*? By *this print of the Foot, we may know the stature of that Monster of Persecution*, which did not the Law restrain, would appear in too many Professors at this Day. I speak what I know by the Usage I have met with in this City, both from Professors and Prophane.

4. Now let us hear how famous Mr. *Calvin* was in the Judgment of some Learned and Sober Protestants.

(1.) He is thought to err in the Mystery of the Trinity as well as *Servetus*, though perhaps not so much. These are his words, (speaking of the Three Persons, *&c.*) "If the "Names have not without cause been *invented*, we ought to take heed, that in rejecting "them, we be not justly blamed of proud Presumptuousness. I would to God (says he) "*they were buried indeed*, so that this Faith were agreed of all Men, that the Father, Son, "and Holy Spirit, are one God; and yet the Father is not the Son, nor the Holy Ghost "the Son, but distinct by certain Properties. *Institut. L.* 1. *c.* 13. *Sect.* 3. And this his *Tres Proprietates*, is objected against him by some of the Learned Protestants. And I am of Opinion, should I write of the Blessed Trinity as Mr. *Calvin* has done, Mr. *Finch* and his *Forerunner* would cry out *Blasphemy*.

(2.) He *condemns the Ancient Fathers*, because they were not of his Mind in the Case of Irrespective Reprobation, but hold, That *there was Salvation for all Men through God's Mercy in the Gift of his Son*. He brands them (saith a Learned Protestant) as Pelagianising in their Opinions.

But (3.) his *rudeness of Speech* was intolerable: He called great and good Men by Titles unseemly; as *Serpent*, *Pest*, *Lossel*, *Fool*, *Knave*, *Devil*, *filthy Dog*, *impudent Hangman*, &c. And *Bucer* (a Learned Protestant) calls him, *Fratricide*, a *Murderer of his Brethren*. And *Grotius* says, *He grew worse and worse*; *and that* Calvin's *Disciples are such themselves in Disposition, as they make God to be in their Imaginations towards the greater part of Mankind*.

And truly this is too apparent in two of his Followers, I mean, the *Little Præcursor* and Mr. *Finch*, whose study has been to render me very odious, though I am sure they know no Evil by me, more (no nor so much) as they know by themselves. And yet thus I am represented by them, *viz. audacious*, *impudent*, *turbulent*, *impetuous*, *impertinent*, *scurrilous*, *prejudic'd Mechanick*; a *Fool*, *despicable*, *wise Mr.* Grantham, a *despised Man*, *Coxcomb*, *addle-Brain*, *dull Kitching-pate*, *Clown*, *Blunderbuss*, *dissembling Prater*, *Brawler*, *bellowing*, *hideous*, *bleat*, *thick-skull Momus*, one *decreed to steal*, *wrangling Fellow*, *Dolt*, *poor Fop*, *soft-pated Clod*, *Caviller*, *Brazen-forehead*, *inconsiderate Fellow*, *gagling Goose*, *a quarrelsome boisterous Man*, *one that has lost all Credit and Esteem with all wise and knowing Christians that worship the Holy Trinity*; one, *like a Woman scolding and quarrelling in the Streets*, *one like an impertinent Woman*, &c. So that I think these two *Calvinists* have come near the pitch of their Master. And such as will not spare Mens Reputation, are not to be trusted with their Lives, any more than Mr. *Calvin*.

5. There is one thing which runs through Mr. *F*'s Epistle and Book, and that is a talk of *special discriminating Grace*. As if God's Grace, which he gives to most Men, were of little use for them that have it; yea, of no use at all, in respect of Eternal Life. All that Mr. *F.* allows that Grace to effect for them in the other World, is only to make their Punish-

ment *less in Hell*, as you may see in *p.* 15. of his Answer; which is a piece of as woful Divinity as ever was heard surely.

Reader, I humbly advise thee to take heed how thou receivest these Dictates, and esteem all (even the least Measure of Grace from God) to be a special favour, and such as in its Nature and Effect (*if it be all that he design'd for thee, be it never so little*) will certainly lead thee to Heaven, thou being a faithful improver of it, sincerely, though under many Infirmities; and this through his own Goodness, in Christ Jesus our Lord, who gave himself a Ransom for all to be testified in due time, 1 *Tim.* 2. 6.

(2.) Again observe, that these terms, *discriminating Grace*, &c. are not found in the Scripture; nor wisely made use of to render some of God's Grace not to be discriminating, (as they please to phrase it). We know God gives more Talents to some than he does to others, yet Grace is the same in Nature and Efficacy, if improved, and to leave the Receiver under unpardonable Guilt if not improved, *Mat.* 25. and we shall only be accountable for what God gives to each one, and for no more; nor will he deal in severity, but where his Grace hath been contemned.

(3.) Consider that very many of those who most talk of discriminating Grace, are greatly destitute of that tender Love which *Paul* had for them that rejected Christ, *Rom.* 9. 1, 2, 3. & 10. 1, 2, 3. but are filled with hatred against all that oppose their Conceit of *irrespective Reprobation*; being indeed fierce and of a cruel Disposition, full of Passion, quickly angry, *&c.* These things I have found to be true (God knows it) among such as pretend very high to discriminating Grace more than amongst others: but I fear it will prove but a special discriminating Conceit in the end to very many of them.

6. There is a great talk also, both in his Epistle and Book, about God's absolute Sovereignty. As if because he is so, he might make Angels and Men on purpose to damn them to Everlasting Fire, without giving them (at any time) any Means sufficient to prevent their Destruction. To avoid this Rock upon which they often split themselves, let us consider, That though God's Soveraignty is incomprehensible, yet it is every way better both in its Mercy and Justice, and in the exercise of both, than any Soveraignty that Men do receive or exercise under him. Now we know, that what Prince soever exerts his Soveraign Power, to impose absolute Impossibilities upon his Subjects, and Death for non-performance, is a very cruel and unrighteous Prince in the exercise of that Soveraignty. Such was *Pharaoh*, Exod. 5. condemned by God and Man.

O how ill would it become a Prince to cut off the Feet of many of his Subjects, and then Gibbet them alive, because they do not run as well as those whose Feet he spared? And yet even thus do these *Calvinists* represent the most merciful Soveraign that ever was: For they hold and teach, that God did freely and unchangeably decree, precisely such a number of Angels and Men, Women and Infants, to be damned, and that *unspeakable Time*, before there was either Angel or Man created; and this, not because God foresaw *they would sin, and despise the Riches of his Goodness*; but he also ordained them that they should commit so many Sins, yea, all the Sins that they ever shall or can commit, that so he might glorify *the Soveraignty of his Justice* (as they speak) in such a voluntary and dismal destruction of his Creatures.

7. These things I made evident from the Learned *Calvinists* own Pens, as alledged against them by their fellow Protestants; and Mr. *Finch* is so far from answering them, that he plainly tells you, he will not meddle with any of my Quotations, and yet he calls his Book an Answer to mine. He says also, he *will not justify all the Phrases of Learned and Godly Men*; and thus he will hold to their Opinion, but not to their *Phrases*. Hence he likes not Dr. *Collings*'s using the Phrase, as if *God did not seriously act*, &c. when indeed he makes the Case far worse: for tho *Peter* told the Jews, God sent Christ to them to bless them, in turning every one of them from their Iniquities, Mr. *F.* tells you, *it was far from* Peter's *meaning*, p. 21.

And

And when our Saviour bewails *Israel*, for not knowing the things that belonged to their Peace; Mr. *F.* tells us, Christ *did not weep for their Spiritual Peace*, but to prevent their Ruin by the *Romans*; as if Christ did more tender their Bodies than their Souls: It seems he had ordained the Devil should lead them to Hell, but for this Christ would not weep as a Mediator, but he wept as Man only for that they should be destroyed by the *Romans*; and yet, if you sound him to the bottom, it was *infallibly* and *unchangeably* decreed by Christ as God, that they should be destroyed by the *Romans*, for he holds that God *did unchangeably decree whatsoever comes to pass*. O unwise Expositor! and thus does he abuse most of the Texts which he meddles with, which speak of God's Love to Mankind universally, as every careful Reader may perceive: And very unworthily declares, That *God hath many holy Ends in affording the preaching of the Word to many, upon whom he never purposed nor intended to bestow special and saving Grace*, p. 15. And what is this, but to tell the World, that God meerly mocks the greatest part of Men to whom the Gospel is preached? for whatever he speaks by the Gospel to them, he never intended them any Salvation by it. And thus Mr. *Finch*, and all such Preachers as he is, are *meer Hypocrites*, for they cannot intend any Salvation to all they preach unto, but only to a very few, and they know not so much as one of them.

Nay, so greedily does he fancy that God will absolutely damn the greatest part of Mankind; that he will not spare the poor dying Infants, but cast them into Hell also; and his Reason is, That *as Men do kill the young Cubs of Foxes and Wolves, though they never yet did any Mischief, so God may, if he please, glorify his Justice upon Infants, though they die in their Infancy*, p. 88, 89. And thus our gracious God is made more cruel to his Off-spring, (for such is all Mankind, *Acts* 17. 28.) than the very Wolves and Foxes are to their young Ones. And what is now become of that gracious Speech of Almighty God, *Psal.* 145. *His tender Mercies are over all his Works?* Sure, damned Infants have no share at all in his Mercy, no not so much as a *Toad* by *a thousand degrees*. *O ye Fools, when will ye be wise?* Psal. 94. 8.

Mr. *Finch* quarrels with the Title of my Book, and says, *We read of John the Baptist, not of Thomas the Baptist*. But this only shews his weakness; I speak not of *Thomas* the Baptist. I intend by the Baptist, all that own the Doctrine and Baptism of Repentance for remission of Sins, including *John the Baptist* as the first Teacher of that *Baptism*, for *the manifestation of Christ to Israel, and that all Men through him might believe*, John 1. 7, 31. This Doctrine Mr. *Finch* and the *Presbyterians* do oppose, both in the extent of this blessed Object of Faith *for all Men*, by narrowing it up to they know not who, and therefore preach they know not what. And also by Sprinkling poor Infants (many times fast asleep) in opposition to *John the Baptist*, who baptized Repentant Believers in the *River*, or where *there was much Water*, Mark 1. 17. John 3. 23. Mr. *Finch* also quarrels my Office as a *Messenger* of the *Baptized Churches*, &c. But of this I have given an account, in my Book intituled, *Christianismus Primitivus*, to which I refer the inquisitive Reader, and remain,

Norwich,
Aug. 14.
1691.

A Friend and Servant to all Men,
for Jesus's sake,

THO. GRANTHAM.